

## King's Children.

### AN ACROSTIC.

C. F. YODER.

King's Children prayermeeting on Sunday at—  
In His name we endeavor.

No one is unwelcome, so  
Go bring your friend along and  
Show him the good he may do.

Come with your Bible and  
Have a reference ready,  
In your closet prepare to  
Leave a helpful thought behind.  
Do not come late, but  
Remember your pledge and  
Endeavor to lead some one to Christ, for  
No effort is wholly lost.

Bring some one with you ;  
Remember all requests for prayer ;  
Introduce yourself to strangers ;  
Never fail to witness for Christ ;  
Give thanks to God when

Your prayers are answered.  
Offer much silent prayer ;  
Utter Christ's message for Him ;  
Remember the leader. Col. 4 : 3, 4.

Be punctual ;  
Improve your time in the meeting ;  
Be humble ;  
Let your light shine ;  
Enliven the meeting by  
Singing merrily. (Selected.)

Keep thyself pure. I Tim. 5 : 22.  
I have chosen you and ordained you that ye  
should go and bring forth fruit. John 15 : 16.  
Neglect not the gift that is in thee. I Tim. 4 : 14.  
Go ye and learn what that meaneth, I will have  
mercy and not sacrifice. Matt. 9 : 13.  
Sing unto the Lord a new song. Isaiah 42 : 10.  
Come and see. John 1 : 39.  
He that willeth to do his will shall know of the  
doctrine. John 7 : 17.  
I must be about my Father's business. Lk. 2 : 49.  
Let your light shine before men. Matt. 5 : 16.  
Do good and lend hoping for nothing again.  
Luke 6 : 35.  
Remember now thy Creator in the days of thy  
youth. Eccl. 12 : 1.  
Exercise thyself to godliness. I Tim. 4 : 7.  
Not slothful in business, fervent in spirit, serving  
the Lord. Rom. 12 : 11.

### AMUSEMENTS.

In the Bible we are taught that whether we eat or drink, or whatsoever we do, we should do all to the glory of God. God created all things by Jesus Christ—that is Jesus was the direct instrument. By him, also, we have redemption, and through him only, hope of eternal life. His teachings are pure and consequently elevating, and have and deserve greater recognition than the teachings of any other being who has ever lived. Wherever they have gone, and have been studied out of a sincere desire to learn, they have not failed to do good, and whenever they have been sincerely accepted, their transforming power has been wonderful. Entering heathen lands they have left behind them a streak of light and civilization. They have

transformed the human mind from a condition in which it was interested only in worldly pleasures, to a condition of praise and recognition of God. In this condition it experiences more pleasure than in all the so called pleasures of the world. The idea that the man who does not conform to those pleasures leads an unenjoyable life is a delusion. No one enjoys himself more than a sincere Christian and all talk in regard to denying yourself such pleasures for your christianity, is mere sham. Dancing, racing and gambling are absolutely incompatible with prayer-meetings and Sunday-schools. In the latter God is glorified, in the former he is not. They do not go together at all. Before attending the Sunday-school and prayer-meeting in which we study the Bible and inculcate moral teachings, we can with great propriety ask God to bless our efforts ; but who would think of asking God's blessings on the dance they were about to attend or asking him to bless their efforts as a gambler. Such a prayer would be very absurd. In choosing our amusements we should remember that we must go only where we can take God with us, and be sure of his blessings. The general tendency of the associations and environments is to drag us down ; and I have almost invariably noticed that the person moving in these channels cares little for the study of the Bible, does not rise above the elements in which he moves and takes a mythical view of the duties of life. Our dealings should be with the real and practical. Our God sends us all good gifts and our recreations should be of such a nature as to teach us these truths. All institutions and societies of a religious and literary nature, such as Sunday-schools and prayer-meetings,—King's children and King's daughters are of this class. They are entertaining, elevating and instructive in the highest sense, and are therefore the amusements for the Christian. The fact is that on account of the great blessings that God's mercy has brought to us, we owe him our entire time and talent, "Which is our reasonable service." The business of our lives should be to promulgate his pure teachings. The amusements of the world as related to the religion of Jesus Christ are detracting, degrading and absorbing. They rob God of the praise and recognition due him and for these reasons are not commendable. Let us adopt the higher standard of amusements. Let us be consecrated to God's service. Let us in all things for the sake of purity, truth and justice, and for the sake of our souls' salvation recognize him. We shall do more good, and better answer the object of our creation. We shall be better and happier, and in the end obtain eternal life.

## The Sunday-School.

### THE GOOD SAMARITAN.

The Sabbath-school lesson for next Sabbath will be the *Good Samaritan*. A more beautiful story is not found in the Bible. It teaches some very practical lessons, a few of which are here enumerated. Luke 10 : 25-37.

1. The question of the lawyer should be asked by every earnest soul—how to gain eternal life. The lawyer had the book of the law to which Jesus referred him to find an answer to his own question. We have this blessed volume. It tells us how we may obtain life eternal. But how do we read? As we ought? Do we understand what we read? It is the only book that tells us the way of salvation. We should prize it as a precious treasure.

2. The lawyer knew what he ought to do—he understood the law, but had not lived it. We should try to live up to our knowledge. We *know* better than we *do*. We know that we *ought* to believe and love. *Do* we?

3. The Jews had trimmed down the law to suit their practice, instead of trimming down their life to suit the law. With them the term *neighbor* meant only nice, respectable Jews. But Jesus taught this lawyer higher lessons of love's meaning. Our neighbor is the person who at any time needs our help and sympathy. It may be an unworthy person—perhaps our enemy. It matters not—the wounded, helpless man by the wayside, be he friend or foe, rich or poor, Jew or Gentile—he is our neighbor.

4. Love does not waste itself in mere feelings or beautiful sentiments. To love requires *deeds* as well as *feelings*. Love is an *active* principle ; it will *do* something. Too many of us have plenty of sympathy, but it all evaporates in signs. The good Samaritan showed genuine sympathy by getting down and helping the wounded and helpless man. Practical sympathy is what our poor, weak and helpless neighbors need.

WE may judge of the state of our hearts by the earnestness of our prayers. You can not make a rich man beg like a poor one ; you can not make a man that is full cry for food like one that is hungry ; no more will a man that has a good opinion of himself cry for grace like one who feels he is poor and needy.—*Payson*.

It is dangerous to be late, but it is fatal to be too late, in coming to the door of salvation. The distance between late and too late is as great as that between life and death.